SOME

QUERIES,

Relative to the

JEWS;

Occaſioned by

A late SERMON:

WITH

Some other PAPERS, occaſioned by the QUERIES.

Ὥσπερ δὲ ξυντὸν καὶ τὸ σῶμ' ἡμῶν ἔφυ,
Οὕτω προσήκει μηδὲ τὴν ΟΡΓΗΝ ἔχειν
ΑΘΑΝΑΤΟΝ, ὅστις ΣΩΦΡΟΝΕΙΝ ἐπίσταται. STOBAEUS ex Euripide.

——*Fragili* quaerens inlidere dentem,
Offendet *ſolido*.—— HOR.

———— Vin Tu
Curtis Judaeis *oppedere*? Nulla Mihi, inquam,
Relligio eſt: at Mî; ſum paullo infirmior; unus
Multorum; ignoſcas.———— HOR.

But ye have not *ſo* learned CHRIST. EPH. iv. 2.

Take heed; that the *Light*, which is in Thee, be not *Darkneſs*. LUKE, xi. 35.

Of an *unclean* Thing, what can be cleanſed? And from that Thing which is *falſe*, what Truth can come?— When one *prayeth*, and another *curſeth*; whoſe Voice will the LORD hear? ECCLUS. xxxiv. 4, 24.

The calm and equal Tenor of a *virtuous* Mind, prevents thoſe Miſtakes; which are committed in the Tumult and Precipitation of *outrageous Malevolence*. ADVENTURER, Numb. CIII.

LONDON:

Printed for J. PAYNE, at POPE'S HEAD, in PATER-NOSTER-ROW.

M DCC LIII.

BRITISH MUSEUM

Introduction.

THE Diſcourſe, which gave Riſe to the following little Collection, was preached laſt Month in the Country; on a public Occaſion. Thus much only the Queriſt diſcovers; purely in Juſtification of himſelf, for animadverting upon it publicly, however tenderly. The Anſwerer adds, that it was preached at a Viſitation of the Clergy; and had their general Approbation and Applauſe: which, if true, ſtill farther juſtifies the Queriſt; who certainly not only thought very differently himſelf of thoſe Parts of it, which he has animadverted upon; but alſo conceived it of Importance, that others ſhould be convinced he thought right; or ſhould at leaſt be urged to review their own Thoughts upon the Argument.

As he had no Deſign to expoſe the Preacher; whom he believes to be a very worthy Clergyman, but in this Matter carried down the popular

Stream by a miſguided Zeal: ſo he is utterly incapable of aſſuming the cenſorial Character, to arraign any Clergyman; for aſſerting the Cauſe of Chriſtianity with a becoming Warmth: which the Anſwerer, no leſs abſurdly than injuriouſly, ſuggeſts. This Gentleman's aſſerting, *&c.* was not blam'd at all; and his Warmth was therefore only blam'd, becauſe it was thought unbecoming: the only Part of the Sermon objected to or meddled with being ſuch, as the Queriſt apprehends has a Tendency rather to betray than to aſſert the Cauſe of Chriſtianity.

He is ſincerely ſorry, if the Anſwerer's indiſcreet and diſtemper'd Zeal has publiſhed more than was intended; concerning the Time, Place, Perſon, *&c:* but he hopes and believes, it has not. For there were many Viſitations on foot, at the ſame Time; and many Sermons preached, in the Courſe of each: and it is well known,

known, that although the Queries excited the frivolous Curioſity of many, in divers Parts of the Dioceſe; they ſatisfied that of none, in this very unimportant Particular. However, he aſks the Preacher's Pardon, for the Fault and Folly of another; which he truſts the more eaſily to obtain; ſince, if the Queries are ſo weak and malignant, as the Anſwerer repreſents; he will but have recommended a worthy Clergyman the more effectually to the good Opinion of his reverend Brethren, and rivetted him the faſter in their Eſteem; by making an aukward and ill-judged Attack upon him, (if a few modeſt Queries can be call'd by ſuch a Name of Offence;) where he was very ſtrong, it ſeems: for this he may ſurely promiſe himſelf Pardon: were he to aſk for Thanks, it would be, he confeſſes, on a very different Account.

The Queriſt diſdains to ſtoop at low and ignoble Quarry; after hav-

ing boldly ſoar'd up to the high Places of theſe high-flying Teachers: he might elſe obſerve, that his Anſwerer's Language is every-where as barbarous, as his Reaſoning is ſhewn to be ſuperficial and erroneous. But he is prevented from making any Reflections at all, which do not affect the Merits of the Cauſe; by the juſt Diſguſt he took at the Anſwerer's unhandſome and unprovoked Suggeſtions againſt himſelf.

Whatever the Papers and their Authors are; it was thought proper to faggot them up together in a Pamphlet; that they may, in this compact State, *walk the Town a-while, numb'ring good Intellects*; and then, like other and better Pamphlets, be *ſeldom* or never *por'd on*. And this Advantage the ſerious and attentive Reader will have now, which he is very earneſtly intreated to make uſe of; that he may eaſily and readily compare together the Queries, Anſwers,

ſwers, and Replies, without hunting in an obſcure Nook of a Country News-Paper. A Trouble this, as it ſhould ſeem, too great for the Anſwerer himſelf: who ſcarce ever repeats the Words of the Queriſt; and moſt commonly fights with an ideal Adverſary, a Phantom of his own raiſing. But this is a very natural Conſequence of his native *Quixotiſm*; whoſe darling *Dulcinea*, the fairy Object of his ſpiritual Affection; as well as the gigantic Objects of his ſpiritual Hate and flaming Zeal, are equally unreal and imaginary: and as the former exiſts *in nubibus* only, ſo the latter ſhould only be look'd for *in partibus infidelium*; and not among his chriſtian Brethren.

The Argument however is important; though ſuch Arguers are not: and it is humbly hoped the Public will excuſe and favour us; while we thus modeſtly throw in our Mite into the

the Treaſury of current Reaſoning on this great Subject. In doing which, I can anſwer for One; and I am willing to believe the ſame of the Others, ubi judicium maturuerit; the ſincere Intention is, to ſerve the glorious Cauſe of religious Liberty in general, and of Chriſtian Charity in particular.

The Compiler of this Collection adds no more; ſave only, that having read no one Book or Pamphlet on the Subject, but writing wholely from his own Judgement; if he ſhall happen to have ſaid any thing that has been ſaid before, or that has been anſwered before; he hopes for the candid Allowance of the Reader; that the one will not be aſcribed to Barrenneſs or a Diſpoſition to Plagiariſm; nor the other to an obſtinate Tenacity or even Reluctance to yield, when better Reaſons are given.

BRITISH MUSEUM

NUM-

NUMBER I.

To the Printer of the NORWICH *MERCURY.*

SIR, *October* 13, 1753.

"THE annexed Paper comes
" from a Friend of yours; who
" deſires you will print it, juſt
" as it is, or not at all; in your
" next Paper: and expects it, as a piece
" of juſtice, from you, that you do not
" ſhew the MS. to any body; by which
" even a gueſs may be aimed at the Au-
" thor: Whoſe Name would add no
" weight of Reaſon to his performance;
" yet might bring a weight of Odium on
" himſelf. Let it ſuffice, he is a ſerious
" and ſincere Chriſtian; a hearty friend
" to Liberty, ſpiritual and civil; a lover
" of Mankind, and

" Your humble Servant."

SIR

SIR,

A Reverend Clergyman, whoſe perſonal character cannot ſuffer from any thing I may ſay; for his Name ſhall not be mentioned, nor any thing leading to it; whoſe Abilities in his profeſſion ſhall not be impeached by me; for I ſhall not ſpeak to the general matter, or particular manner of his diſcourſe: was pleaſed, in a late Sermon, on a public occaſion; to aſſert the Cauſe of *Chriſtianity*, with ſome Zeal and Warmth; which, as he was himſelf very ſenſible of, ſo he juſtified to himſelf and his hearers on this account particularly; becauſe "*Judaiſm* is of late become ſo *fa-*
"*ſhionable* amongſt us:" and again, becauſe "*Judaiſm* and Infidelity are now *gaining*
"*ground* upon us:" and, in the progreſs of his argument, he could not help expreſſing ſome *Wonder* and *Indignation*; that any *(as yet) Chriſtian* State ſhould once think of granting any kind of privileges to a people; whom the juſt doom of the Almighty had condemned to be ſcattered all over the earth: Such grant he called an Attempt at leaſt, and Endeavour to ſet aſide and make void the Prophecies of God, concerning the *Jews*. I hope, and firmly believe, I have very faithfully

fully reported the Words, which were made uſe of; and which were written down, immediately after Service, by an attentive hearer: and I am aſſured, there were many more of the like import; which are omitted. Now as, I dare ſay, this Gentleman's Zeal was much applauded by others; and the Dictates of it were followed by himſelf, with no ſmall Satisfaction; I intreat him to believe, my ſingle deſign in this paper is, without aiming to leſſen him in his own opinion, or that of any other Perſon; to ſuggeſt to him and others, with the utmoſt ſimplicity, and with all imaginable candor and temper, in the unaſſuming form of Queries, the Sentiments; which aroſe in my mind, on hearing this account.

It is too notorious, to need being mentioned; that the late Act of Parliament, removing the Incapacity, under which all *Jews* lay before, of being naturalized; gave occaſion to theſe expreſſions of warmth and wonder and indignation: I would aſk therefore ——

1. Whether it is *Decent* in any Man to expreſs himſelf, in this manner, concerning any Law of the Land: whatever his private

opinion of it may be; and even ſuppoſing that opinion a juſt one?

2. Whether the paſſing this Act doth *in Truth* imply any diſpoſition in the Legiſlature to favour *Judaiſm?* By which, I preſume, all Men underſtand the *Jewiſh* Religion.

3. Whether, if neither *Decency* is outraged in the Expreſſion, nor *Truth* in the matter of Fact; yet ſuch *Invidious* Reflections *ought* to be caſt on the Legiſlature, from the Pulpit; without or before due Inquiry into the probable motives to the meaſure complained of?

4. Whether any one *Jew* has received benefit, or any one *Chriſtian* detriment, from this Law; or either can receive either, without ſome new Act made in Conſequence of this?

5. Whether if every *Jew*, that can afford and is willing to pay for an Act of Parliament to naturalize him, and can moreover obtain one, be accordingly naturalized; it can yet be aſſerted, with any Truth, Senſe, or Modeſty; that *Judaiſm* is *faſhionable*, is *encouraged*, or is *gaining ground?*

6. Whether any *Jew* is more or leſs likely to continue ſo; for being well treated in the country

country he has choſen for his reſidence, and is permitted to ſettle in?

7. Whether the Religion or the Nation of the *Jews* are at all concerned in or affected by what hath paſſed in the laſt Seſſion of Parliament?

8. Whether fixing a few *Jewiſh* families in *England*, with certain advantages; affirmed to be no greater, but in ſome reſpects leſs, than *Jews* born here have a right to; can be called, with any Propriety, an attempt to ſet aſide Prophecies; which reſpect not particular *Jews*, but the whole nation or commonwealth of *Iſrael?*

9. Whether there is one ſingle Prophecy to be found in the Bible, levelled at the perſon of any *Jew*, not then born; conſidered ſeparately from his nation and country?

10. Whether the Eſtabliſhment of a few *Jews* in *England*; a few in *France*, a great many in *Spain*, *Portugal*, *Germany*, *Poland*, and other parts of *Europe*; of more, in divers parts of *Africa*; and of ſome more, in *America*, be any contradiction to that denunciation, which ſaith; the People ſhall be ſcattered all over the Earth, and ſhall not return to ſettle in their own land; which is in *Aſia?*

11. Whether ſuch *Jews*, as may now be diſpoſed to apply for Naturalization; would certainly have turned *Chriſtians*, or left *England*; had not their Incapacity been removed by this Act?

12. Whether We, as *Chriſtians*, have any right to diſtreſs, perſecute, or afflict others; merely for being *Jews*; and without receivin any other provocation from them?

13. Whether We, as *Men*, have any right to harraſs others, or make them in any reſpect uneaſy; merely for thinking differently from ourſelves, on any Subject whatever: provided this diverſity of opinion affect not private or public quiet?

14. Whether We, as a *Trading* people, have not a right, (if we pleaſe, and if we think it agreeable to good policy:) to give all *civil* encouragement to *all* trading perſons; who are diſpoſed to live quietly among us, not interfering with our Church or State eſtabliſhment?

15. Whether there is, or can be, any kind of danger, from *Jews* living in *England*; that *Engliſhmen* will renounce *Chriſtianity*, to embrace *Judaiſm*? And whether there appeareth any kind of diſpoſition, to go over to the religious notions of that People?

16. Whether

16. Whether any good Churchman can ſeriouſly pray to God, in behalf of *Jews*; even while he is commemorating our Saviour's Paſſion, on the day of its Anniverſary; yet continue in the *gall* of *bitterneſs* toward that unhappy People?

17. Whether that *Ignorance*, *Hardneſs* of *Heart*, and *Contempt* of God's *Word*, which we are then inſtructed charitably to pray may be taken from *Jews*; do not ſeem, under the Garb of *Zeal*, to have poſſeſſed ſome; who call and think themſelves *Chriſtians*?

I could aſk many more Queſtions; but I fear, I have already aſked too many: and I am very confident, more than I am likely to receive a ſatisfactory anſwer to, from ſuch; who, however otherwiſe well diſpoſed, of which I cannot doubt; yet ſeem in this matter to have fallen in with a popular clamor; without once examining into the ground of it.

NUM-

NUMBER II.

To the Printer of the NORWICH *MERCURY.*

SIR,

I Beg leave, through the Channel of your Paper, to offer a few things by way of Anſwer to a Letter, with a long Catalogue of Queries annex'd. The Author has, out of his great Candour and good Nature, concealed the Name of the Preacher; though he has deſcribed the Man ſo plain, that no one can be miſtaken: I muſt own, that with thoſe Expreſſions of Simplicity, Candour and Temper, I never read Sentiments declared with more Rancour and Ill-nature: I will ſuppoſe, both from the Matter and Manner of the Performance, that the Author is not of the Order of Clergy; for I think, no Clergyman would have taken upon himſelf, in ſo publick a Manner, the Authority of a Cenſor; and have arraigned a Brother; becauſe

cauſe that, in his miniſterial Function, and before a collective Body of his Brethren, He did from the Pulpit aſſert the Cauſe of Chriſtianity with a Warmth of Zeal, that became a true Proteſtant Clergyman, a ſincere Chriſtian, and an hearty Friend to the Church Eſtabliſhed. I am now delivering the Sentiments of the Audience; (except this very attentive Hearer:) or the Preacher would not have had the Compliments of Thanks from his Brethren, as I am well aſſured he had; as alſo from a Worthy Learned Gentleman, who has the Honour to preſide at the Viſitatorial Court held in the Place, where this Diſcourſe was delivered.

I am your conſtant Reader,
and humble Servant, &c.

QUERY 1. Every Individual, who by the Law of the Land is inſtrumental in ſending Members to Parliament, is a Part of the Conſtitution; and, as ſuch, has not only a Right to declare his Sentiments, upon an Act of Parliament already paſſed; but alſo to enforce that Right, by a Petition to his Members, for a Repeal of that Law; which ſhall be thought detrimental to the Conſtitution, either in Church or State.

2. When

2. When the Perſons, who by the Conſtitution are veſted with a Power of Enacting Laws, ſhall think fit to make ſuch a Law, as by the common Voice of the People, is or may be of Prejudice to Religion; 'tis no Breach of Charity to ſay, that ſuch Perſons have not a due Regard to the Fundamentals or Eſſence of Religion.

3. In Defence of Religion, the Pulpit is the proper Channel; this worthy Clergyman was Preaching on a Publick Occaſion before his Reverend and Learned Brethren, when the Subject Matter was the Cauſe of Chriſtianity; and if He was actuated by Zeal on ſuch a Subject, I think that Zeal could not give Diſguſt to his Reverend Brethren, nor Offence to a Chriſtian Audience.

4. I always looked upon this Act, but as a Prelude to as many more, as ſhould hereafter be thought proper to ſerve their Purpoſe; which makes the Repeal of this Law the more neceſſary, to prevent future bad Conſequences.

5. So ſoon as we ſee an Act of Parliament paſſed, which gives the Jews a Privilege, that before they had not, of becoming Members of that State, in which they make their Abode; 'tis entirely conſiſtent both with

Truth,

Truth, Senſe and Modeſty, to aſſert; that by ſuch Encouragement Judaiſm is gaining Ground, and may one Day become faſhionable.

6. Where Policy is the Spirit actuating, I cannot believe, that a Jew Convert will ever make a good Chriſtian; that 'tis not very material to the preſent Purpoſe, whether he continues a Jew or not.

7. To the Seventh Query I refer to my Anſwer to the Fourth.

8. I do apprehend, as a Chriſtian, that you can no more ſeparate a few Jewiſh Families, as exempt from the Prophecies; than you can make a Frenchman an Engliſhman, but by ſpecial Act of Parliament; and an Attempt to do ſo, is to endeavour at leaſt to ſet ſuch Prophecies aſide.

9. As to the Jews not then born, they muſt be conſidered ſeparately from their Nation and Country; as the Denunciation ſays, that they ſhall be no more a People; conſequently, the Deſcendants of thoſe diſperſed can be conſidered in no other Light, than as a Sect only; and I don't know, that there is any Authority given to a State, either from Scripture or Revelation, to take off or alleviate that Denunciation.

10. That They are thus ſcattered over all the Earth, is conſequent of the Curſe inherited; and to admit an Eſtabliſhment of the Jews, is a Contradiction to that Denunciation; becauſe no Chriſtian can underſtand it as Local, but altogether Perſonal; reſpecting a Sect only, particularly diſtinguiſhed under the Appellation of Jews.

11. Whether the Jews would have turned Chriſtians, or have left *England*, is not very material to a Chriſtian; and I hope ſoon to ſee their former Incapacity ſoon reconfirmed.

12. and 13. To continue the Jews in their former Incapacity, is no more an Oppreſſion; than is the Excluſion of all other Sectarians from having a Share in the Civil Government.

14. The Jews did not want an Act of Parliament, purely and ſimply for Trade; as 'tis notorious, that they carried on a large Traffick, and many of them amaſſed great Wealth; in ſuch a manner, as I hope a Chriſtian would be aſhamed of; and all this, under their former Incapacity: But they have a View ſtill further; and if they ſhould once come to hold Properties, they will then be Interwoven with the State; they will have a

Power

Power by their Freeholds to ſend Members to Parliament; and we may one Day ſee a Jew returned for County or Corporation; which, I ſpeak as a Chriſtian, God forbid!

15. In an Age, when Infidelity is ſo prevalent, and to be religious ſo unfaſhionable; there may a Danger ariſe from having Jews legally eſtabliſhed.

16. I can, as a good Chriſtian, pray for the Converſion of the Jews; and at the ſame time wiſh never to ſee their Incapacity removed: as I can forgive any other profeſſed Enemy; and yet not venture to make him my boſom Friend.

NUMBER III.

A Letter to the Printer, &c.

I *hate*, when Vice can bolt her Arguments:
And Virtue has no Tongue, to check her Pride.
MILTON's *Maſk at* Ludlow-Caſtle.

SIR,

I WISH the Compiler of ſome Queries, printed in your paper of *October* 27, had himſelf *heard* the Sermon he ſpeaks of: for I can hardly doubt, but there muſt have

been *many* ſtrains in it; of a like kind with thoſe *two* or *three*, which were repeted to Him; and on which he has grounded his Queſtions. And I ſhould have been very glad to ſee the Argument exhauſted by One; who ſeems not to write with a view of expoſing any *Man*, or any *Opinion*, to Contempt and Scorn; but ſolely with that of recommending to All a manly *Examination*, and a decent *Temper*, on a Subject; which hath apparently been handled, with too little of either: yet certainly deſerves both, where-ever treated; eſpecially, when ſpoken-to in the *Pulpit*; and made *(in its own deſpite)* a matter of *Religion*.

I met-with a Paſſage lately in an Author of great reputation, who wrote about 100 years ago; ſo oppoſite to the preſent times, and the preſent mode of talking; that I could not help tranſcribing it. Some adverſary to the cauſe our Author was engaged in ſupporting, had quoted the example of the *Jews*; and had taken occaſion to reproach *their* practice, in very ſtrong terms: This accuſation my Author calls a *Slander*, *invented* for the purpoſe: "As what Thing (ſaith he) more bold, than

"*Teaching*

" *Teaching Ignorance*; when he *ſhifts* to " hide his Nakedneſs!" And goes on; " Certainly, if it was a Fault heavily " puniſhed; to bring an *evil Report* upon " the *Land*, which God gave; what is it " to raiſe a *grounidleſs Calumny* againſt the " *People*, which God made choice of!" If your Queriſt had light-on this paſſage, he might very properly have added it to his number; at a time, when it paſſes with many for a degree of Merit, to revile this unhappy People with all imaginable Malignity; and without any kind of reſtraint from Religion, Decency, Truth, or Good-Manners.

I have not ſeen any Anſwer to thoſe Queries; as indeed I did not expect any: [for I cannot reckon *that* in your laſt paper an Anſwer, in any reſpect; nor do I ſuppoſe the Queriſt will reply, in vindication of himſelf from the imputation of *Rancor and Ill-nature*; but will leave it to every Reader, to judge of this for himſelf; as alſo of the other *Facts* and *Reaſonings*, in that *extraordinary* paper:] but I have liſtened to the diſcourſe of as many as I could without Impertinence or Officiouſneſs, when publicly talking of the *Act*. And I think,

think, I have obſerved; that Moſt perſons *begin* with conſidering it, as a *religious* matter; which conſideration, however, they ſoon forget or forego: and attack it in a language and with a licenſe, which *No Religion* will juſtify.——Thus, when a man ſets-out with aſſuming, that "All *Jews* are Rogues and Cheats; *&c.*" I would no more continue to argue with Him: than I would with one, who ſhould advance the ſame of any other *Nation*; or of any particular *Profeſſion*, in our own Nation. It is *impoſſible*, any man can *know* this to be *true*; it is *next-to impoſſible*, it ſhould *be* true; and it is monſtrouſly *wicked* to affirm it, as unqueſtionably true. Again, when a man lays it down for an undoubted *Fact*; that One or More in the Adminiſtration *touched* a ſwinging *Bribe* from the *Jews:* and ſo their Bill paſſed through both Houſes, and received the Royal Aſſent, as it were, by Stealth: I can very hardly forbear ſmiling, and thinking of the Army in the *Rehearſal*; which lay conceled and in diſguiſe at *Knightsbridge:* and I would no more diſpute with ſo ſhrewd a *Politician*, than I would defile myſelf with a Night-man's Cart; or diſcuſs gravely the political Ordure, the ſenſeleſs and witleſs Brutalities,

ſo

ſo offenſive to every ſerious reader, in every *London Evening-Poſt*. And, to mention no more, when a perſon *argues* fiercely againſt what he hath not ſo much as *read*; and charges a Law of the Land with abſurd Conſequences; which it has expreſly provided againſt: one's time muſt lie wretchedly indeed upon one's hands, to waſte it in attempting to convince or ſilence ſuch arguers. Inſtances of *all* theſe I *have* met-with; but *have not* yet met-with *one*, of a ſober ſerious and ſenſible attack. I cannot doubt, but ſolid Objections *do* lie againſt this or any other naturalizing ſcheme; whether conſidered in a *political* or a *commercial* light: the only Two, in which I *conceive* (tho' I do not *affirm* it) they are to be conſidered: but I have not had the fortune to hear them; and if I had, I as little doubt; but they would admit of ſolid and ſatisfactory Anſwers. Mean-time, I confeſs; I am heartily tired of hearing *only* Clamor, without *any* Reaſon; Chriſtianity ſtrenuouſly bawl'd-for and devoutly drunk-for; with much vehement Railing and unchriſtian Reviling of ſuch, as do not approve of this conduct: as though they were avow'd Enemies or ſecret Betrayers of our common Faith, Favourers

and

and Encouragers of *Judaiſm* and Infidelity, proſtitute Slaves of a corrupt Miniſtry; and the like. This is, I own, a very ſhort and eaſy way of carrying any cauſe; but no very great recommendation of the cauſe, or the friends to it. Call any meaſure you diſlike, by the invidious *Name* of a *Miniſterial Jobb*; and you need ſay no more: nor will be expected or deſired to bring one ſingle *Proof* of your Aſſertion. Nay, you may uſe Reaſons and Arguments, if you will be ſo generous as to attempt proving your point; which, as far as they can be ſaid to make-out *any* thing, make-out the clean *contrary* to what you allege them for. So have I heard, on this Topic; that *Jews* will be enabled, when naturalized, not only to buy Eſtates in Land; which is *true*: but to become Juſtices of Peace, and Members of Parliament; which is *falſe*: nay, that they will be more ſlaviſhly devoted to the Adminiſtration, and more dependent upon it, after veſting their Wealth in Land; than now, that they are obliged to lodge it in the Government-Funds: which is ſo palpably and manifeſtly *abſurd*; that I have ſtood amazed at hearing it.

If

If we are Chriſtians in *Deed*, as well as in *Name*; we cannot but ſeriouſly and heartily wiſh the Peace, Eaſe and Happineſs of *All* our Fellow-creatures: and contribute all in our Power to it. We muſt particularly wiſh and labour to effect the Converſion to our Faith of All, who are unhappily prejudiced againſt it; and moſt eſpecially of the *Jews*: and we muſt know, or we have yet much to learn, that this can only be done by kind and gentle, by friendly and brotherly Treatment; not by calling-down Fire from Heaven, or rather calling-up Fire from Hell, upon them: we muſt reverence and adore the Depth of divine Wiſdom, in the Diſpenſations of Providence to Us and to Them; and ſince we can have no Doubt, but *all* the Propheſies concerning that People will have their Accompliſhment, in God's good Time; as thoſe concerning their Diſperſion, *&c. have* been moſt evidently and remarkably completed, for above 1700 years: we cannot but look with Pleaſure and Delight at any Step; which may ſeem to tend, how remotely ſoever, to their Reſtitution to their own Land; whether before or after their Converſion to Chriſtianity: and we muſt ardently wiſh to

be Inſtruments of ſo glorious an event, in the hands of the Almighty.

If this be true; what is to be ſaid of thoſe, who do juſt the reverſe; who, becauſe God hath ſaid, the *Jews* ſhall be a *Curſe*; conceit themſelves to be juſtified, in *curſing* them: yet, although the ſame God hath ſaid, they ſhall be *reſtored*; will not hear of their *Reſtoration* with patience: who make it a Teſt of Zeal for Chriſtianity, (ſurely a Zeal, not according-to Knowledge, or of a godly Sort;) to revile ſlander and perſecute not the *Jews* only, but all whom they ſuſpect of that Good-will toward the *Jews*; which every honeſt *Man*, but eſpecially every ſincere *Chriſtian*, ought to have for *All men*, without exception! We need ſay no more, I wiſh we cou'd ſay better, of them; than what our Lord ſaid of his furious Diſciples, "the ſons "of Thunder;" *They know not, what manner of Spirit they are of:* they conſider not, that they are for introducing the moſt juſtly abhorred principle of genuine *Popery*, into the reformed and *Proteſtant* Church; of which they boaſt themſelves Members. God grant them a better Mind! or, to conclude with the utmoſt Propriety, borrowing the dying Prayer of our bleſſed Saviour for his Murderers;

derers; "Father, forgive them: for they "know not what they do!"

I am, *&c.*

NORVICENSIS.

NUMBER IV.

To the AUTHOR *of an Anſwer to certain* QUERIES, &c.

SIR,

THOUGH I am truely ſorry to have any man, who (I dare ſay) calls and thinks himſelf a good Chriſtian, and whom I am not diſpoſed at all to call or think other than ſuch; of a totally different opinion from Me, in a matter; which *I* hold exceedingly important: yet, as I am firmly perſwaded, notwithſtanding what you have oppoſed to my Queries, that they are fair, juſt and reaſonable; and as I *muſt* know, better than you *can*; in what Temper I wrote them: I dare not deſert a good cauſe, for the peeviſh and unhandſom Suggeſtions of a warm and haſty

Adverſary. Who or What I *am*, is not at all material; but only, What I *ſay*: meantime I do not take it kindly of you; that you repreſent Me as acted by "a cenſorious "Spirit, by Rancor and ill-Nature;" which Imputations I know to be groundleſs, I am confident my Queries themſelves confute; and you cannot prove: that You ſay, "I "arraign a worthy Clergyman, for aſſerting "the cauſe of Chriſtianity with a becoming "Zeal;" which Accuſation is contradicted by every line of my Paper: that You are ſo ſure, my "conceling the Preacher's Name "was a mere hypocritcal Affectation of Can-"dor; ſince I deſcribed the Man ſo plain, "that no one can be miſtaken:" whereas I dare ſay on the contrary, not one in this City knows yet who it is; unleſs he were preſent at the Sermon, or has learn'd it ſince, otherwiſe than from My deſcription. But I ſhall not dwell on theſe unkind Surmiſes; ſave juſt to hint, what kind of Spirit it muſt be; that will obſtinately defend, what, if I had not held it my Duty as a Chriſtian to oppoſe, I ſhould not have ſaid one word to. You add, that "the worthy and learned Gentleman, "who preſided, *&c.*" (where ſurely you take much unneceſſary pains to publiſh, what I induſtriouſly conceal'd;) "paid the Preacher

"the

" the Complement of his Thanks: " I doubt not, but He did ſo; in *general* terms: but, if it were not highly improper for either You or Me to force that worthy Perſon into Our Debate, I cou'd be well content to reſt the iſſue of it on His ſingle *Opinion*; or even on this ſingle queſtion of *Fact*, whether *He* did not diſapprove of every particular in the Diſcourſe, of which I profeſs'd *My* diſapprobation. My knowledge of His *Judgement* aſſures me of the latter; as my knowledge of His *Politeneſs* makes me not diſpute the former Fact.

I do not aſk, Who *You* are; nor allow myſelf to *gueſs*:—indeed, I am ſorry to ſee, that there is the worſt kind of internal Proof (that drawn from evident marks of *Odium internecinum*; I care not to mention the *other* Epithet:) of your Anſwer's proceding from Lips, which " ſhould keep Know-" ledge;" according to the Prophet: but either the Knowledge, which ſome of theſe men keep, is of a peculiar ſort; *viz.* ſuch as is not worth keeping: or they keep their Knowledge in a peculiar way; *viz.* to Themſelves; " ſetting ſuch a conſtant " watch over the door of their Lips," that *no* Knowledge paſſeth; for the Emolument or Entertainment of their Hearers. How-

ever,

ever, I abſolutely acquit the Preacher himſelf; whom though I have no acquaintance with, yet I have no reaſon to have other than a good opinion of: which is very conſiſtent with my differing from him on this argument; and recommending it to him civilly to review his thoughts and expreſſions for the future, before he delivers them publicly; eſpecially, from the *Pulpit*: a place, which ought to be ſacred to Truth and Charity. You wou'd alſo do well to review Yours; and to take good heed, that you prove not a raſh "Accuſer of the Bre-" thren;" while You fanſy, You are only defending the common cauſe of Chriſtianity, with a Zeal very eaſily and very often miſtaken.

I ſhould now addreſs myſelf to your Anſwers: but I am ſtopp'd on the very Threſhold, by obſerving; that, whereas my firſt Q. ſpoke to the *Decency* of giving our opinion, however *juſt*, of a Law of the Land; in ſuch a manner; my ſecond, to the *Truth* of the repreſentation *actually* made; and my third doubted, whether any *Invidious* reflections *ought* to be caſt on the Legiſlature from the Pulpit; *without* or *before* due inquiry, *&c:* no ſort of notice is taken in Your Anſwers,

of

of theſe material *Circumſtances*; nor any one of the *Words* mentioned, upon the ſtrength of which the Queſtions are grounded. This is a very indifferent Omen of the Uſage, I am to expect from You; but I muſt take You, as I find You: only not ſuffer You to put that *Change* on your *Reader*, which You ſeem to have put on your *Self*.

1. Does a Right to *petition*, give a Right to *revile?* or a Right to revile, if we had it, prove it *Decent* to uſe that Right, in all caſes? Or, more particularly; becauſe *every* man *may* apply, by humble petition, to the Parliament; that he may be heard againſt a Law, which is found burthenſom by Experience; and he therefore prays to have repealed: *may any* man rail at the Law without doors, before any Experience of its tendency has been waited for; and at the Perſons, who enacted it? and if a man *may* do this, wou'd it yet be *decent* for a Young man, a Clergyman, in a Sermon, to exert this ſuppoſed Right?

2. "All, who concurr'd in paſſing the "*Jews'* Bill, may be ſaid, without breach of "*Charity*, [This is more than I ask'd; I ſaid "only, with *Truth*:] *&c.* becauſe the com-"mon Voice of the People cries, the Law "is, or may be, of prejudice to Religion." Amazingly abſurd aſſertion! There is ſcarce

a Law enacted, but *may be* of prejudice to Religion: [particularly, all Laws which enjoin Oaths to be taken; and which therefore I *wiſh*, were much fewer; but dare not therefore accuſe the Legiſlature, as You do:] there wants only the common Voice of the People (which is moſt eaſily raiſed;) to declare, what may be done without breach of *Charity* or violation of *Truth*.

3. May not a Clergyman be *miſtaken?* a young man too, and who lives out of the world; very commendably reſident on his retired Cure: a circumſtance, which diſqualifies him however, in ſome degree for knowing the Motives to what paſſeth in the great Council of the Nation. Can he be other than miſtaken, *before* or *without* due *inquiry*; the caſe put in the Q.! And will he be juſtified, in delivering his Crudities from the Pulpit, eſpecially in a ſtrain of *accuſation*; by a conceit, that he is defending *Religion?* And againſt whom? even the King and Parliament of his own Country; part of which is the bench of Biſhops!

4. I *never* looked *&c.* which makes the Repeal *unneceſſary*. Is not this as good an argument, as the Anſwerer's? But there will be wiſer heads conſulted about this matter, Sir, than either Mine or Your's: and,

and, whether the Act be repealed or not, *I* ſhall acquieſce, as becomes Me, in *Their* deciſion. Mean-time I would ſuppoſe, the words [in My opinion] dropped out of this Anſwer at Preſs ; after the Word [neceſſary].

5. So " the Jewiſh Religion muſt *gain* " *ground*; when the Perſons profeſſing it " receive any *civil* Privilege, which they " had not before ; from the State in which " they reſide!" Then the *Jews* are *not* a Sect ; as affirmed by-and-by : for the direct contrary is evidently the caſe of all Sects; and is agreeable to Reaſon, as well as to Experience. *Chriſtianity* will and muſt gain ground; in proportion as thoſe, who call themſelves Chriſtians, diſcover the true Spirit of it, in a Love and Charity, a Meekneſs and Compaſſion, to all that differ from them : and that Difference will leſſen in proportion, and at laſt vaniſh.

6. The firſt clauſe of this Anſwer manifeſtly begs the Queſtion ; You cannot know, and ought not therefore to ſay ; " Policy is the Spirit actuating." The laſt clauſe will be replied to at Q. 11.

7. And I, to my Reply.

8. I wou'd attempt to reply, if I cou'd underſtand the Anſwer; which ſeems to Me much leſs intelligible, than many of the Propheſies; for which it manifeſts a Concern.

9 and 10. Theſe two and Numb. 8. appear to be ſome cramp'd narrow ſyſtematical Jargon; which I am not aſham'd to own, I do not think it worth while to ſtudy and labor to make ſenſe of. I find no ſuch ſtuff in Scripture. The Reply, to ſo much as I can comprehend, is this: If God has declared, by his Prophets, the *Jews* ſhall be a Reproach and a Hiſſing, *&c.*; this denunciation *does not* authorize Chriſtians to reproach and hiſs them: while the declaration of the ſame God, that they ſhall be Reſtored; *does* authorize any Chriſtian State to ſhew them Favor and Kindneſs. God will execute both his Promiſes and his Threats; in ſuch a way and by ſuch inſtruments, as He thinks fit: but what *good man* wou'd not *dread* being the Inſtrument of His Vengeance, and wou'd not *run* to be that of His Mercy; uncall'd to either, but by the principles in him that are truely Godlike, and incline him to an univerſal good-Will to the whole race of Mankind!

11. For the reaſon laſt mentioned, it *is* very material to all good Chriſtians; that the

Jews

Jews ſhou'd be put in a way of Converſion: and God forbid, they ſhou'd ever be under an Incapacity of becoming Chriſtians! Your words imply this; but I am very ſure, You did not mean they ſhou'd.

12 and 13. You again beg the Queſtion; notwithſtanding which unfair advantage, your Reaſoning is evidently fallacious: for an Incapacity of being naturalized at all, and an Incapacity of bearing any ſhare in the civil Government, but on certain conditions; are two very different things. If every *Jew* in the kingdom were naturalized, he wou'd ſtill remain under the other Incapacity. *N.B.* I do not find the word [Oppreſſion] in either of the Qs. here ſaid to be anſwered.

14. The Q, doth not pretend to ſtate, what the *Jews* want; of which neither You nor I are competent Judges. But this Anſwer is ſo *uncharitable*, in a caſe the Anſwerer *cannot* know; and ſo *falſe*, in a caſe he *may* and *ought* to know; that I care not to make the proper Reply to it.

15. In an Age, when Chriſtianity is ſo prevalent; and the common Voice of the People is on the ſide of Religion, and moſt loud againſt *Jewiſh* Infidelity; I am very clear, no ſuch Danger can ariſe. Thus eaſy it is,

to turn upon You ſuch flimzy Anſwers: but My Reply ſhall be more ſerious. I am clear, there is no ſuch Danger, as You pretend to be alarmed with apprehenſions of; not becauſe Religion is faſhionable or unfaſhionable: but becauſe, among all our abſurd faſhions, no mortal is at all likely to ſet-up that of turning Jews; for 100 very obvious reaſons.

16. I doubt not, but You believe your-ſelf: but I cannot believe You; nor conceive the caſe of the Q. (which however, I hope, is not your caſe) poſſible. Mean-time Your illuſtration is extravagant and fallacious, as uſual: and by it probably You deceived Your-ſelf.

17. As I have here no Anſwer to reply to, I will ſubjoin a paſſage from a Sermon of Biſhop *Lamplugh*'s (afterwards Arch-Biſhop of *York*) before the Houſe of Peers; on *Nov.* 5. 1678. The Text, *Luke* ix. 55, 56. "It is not to be known; how far our "irregular diſtempered Paſſions will hurry "us: in which number I crave leave to give "the prëeminence to that, which the "Scripture calls Ζῆλος [Zeal]: which, "being one of the moſt vigorous active head-"ſtrong Paſſions of the Soul, is therefore "in Scripture moſt commonly bridled and "curbed-in

" curbed-in with fitting qualifications and
" reſtrictions. For the uſe of the word in
" holy Writ; I find, upon inquiry; that
" the primitive Ζῆλος, the verb Ζηλόω, and
" the verbal Ζηλώτης, do occur 33 times in
" the New Teſtament. In 3 of which only,
" it is ſimply taken in good part; in 15, it
" is limited and reſtrained by the Object; as
" the Zeal of God, of his Houſe, of his
" Law, of good Works, *&c:* in all other
" places, it lies under an imputation of ſome
" Crime. It is that, which (if we may
" judge of it by thoſe Attendents, with which
" it is uſually coupled by the Apoſtles;)
" may juſtly be accounted, if not the Mother,
" yet the eldeſt Siſter, of Strifes and Divi-
" ſions; as being uſnally joined with thoſe
" other works of the Fleſh, (*Gal.* v. 20.)
" Debates, Back-bitings, Whiſperings, Swel-
" lings, Tumults, Hatred, Zeals, (or Emu-
" lations,) Seditions, Hereſies. It is that
" πικρὸς Ζῆλος (*James* iii. 14.) that Gall,
" which will embitter and ſour every thing
" that comes near it; and put men upon
" cruel bloody abominable Practiſes, merely
" to ſatisfy their Malice, and bring-about
" their pernicious Deſigns."

And

And now, Sir; I intreat You, in the very different Spirit of Chriſtian Meekneſs and Charity, to look-over Your performance again; and compare it with what I wrote before and have written now: but do not write again, if you are wiſe; till you have ſlept and are cool'd upon it. I will with Pleaſure and Reſpect wait upon You; if You will debate like a Man, a Gentleman, and a Chriſtian: but indeed, I cannot loſe My time in any more Rejoinders to ſuch Papers as this; which I have now only replied-to, leſt You ſhou'd flippantly reproach me with Lazineſs Inability or Contempt: but although ſuch Writings cannot either divert or inſtruct Others, yet they may ſadly hurt our Selves.

I am, Sir,

Your very faithful Friend;

Saturday, Nov. 10, 1753.

The QUERIST.

MVSEVM BRITAN NICVM

FINIS.